the moments of Time. In the immediate mental
experience of a wave of becoming, a conscious
movement of being, there is no action or need of
memory. I become angry,—it is an act of sensation,
not of memory; I observe that I am angry,—it is
an act of perception, not of memory. Memory only
comes in when I begin to relate my experience to
the successions of Time, when I divide my becoming
into past, present and future, when I say, "I was
angry a moment ago", or "I have become angry
and am still in anger", or "I was angry once and
will be again if there is the same occasion".
Memory may indeed come immediately and directly
into the becoming, if the occasion of the movement
of consciousness is itself wholly or partly a thing of
the past,—for example, if there is a recurrence of
emotion, such as grief or anger, caused by memory
of past wrong or suffering and not by any immediate
occasion in the present or else caused by an
immediate occasion reviving the memory of a past
occasion. Because we cannot keep the past in us
on the surface of the consciousness,—though it is
always there behind, within, subliminally present
and often even active,—therefore we have to recover

it as something that is lost or is no longer existent,
and this we do by that repetitive and linking action
of the thought-mind which we call memory,—just
as we summon things which are not within the
actual field of our limited superficial mind-experi-
ence by the action of the thought-mind which we
call imagination, that greater power in us and high